
Mr. Pierce's
A S S I Z E
S E R M O N

PREACH'D AT
NORTHAMPTON,

JULY the 26th. 1704.

A

A N

Mr. Pierces
ASSISTANT
SERMON

PREACHED AT
NORTHAMPTON

JULY the 26th 1709

MERCY and TRUTH,
Righteousness and Peace;

Treated of as the
Glory and Interest of Nations:

I N A N
ASSIZE-SERMON

PREACH'D AT

Northampton,

JULY the 26th, 1704.

By *John Pierce*, M. A. Rector of *Cottesbrooke*
in *Northampton-Shire*, and sometime Fel-
low of *Pembroke-College* in *Oxon*.

L O N D O N:

Printed for *John Clark*, at the *Bible and Crown* in the
Old Change: And Sold by *Mr. Parsham* and *Mr. Smith*
in *Daventry*.

MERCY and TRUTH
Righteousness and Peace;

Treated of as the

Glory and Interest of Nations;

IN AN

ASSIZE-SERMON

PREACHED AT

Northampton.

JULY the 26th. 1704.

By John Paine, M. A. Rector of Cambridge
in Northampton-Shire, and sometime Fel-
low of Pembroke-College in Oxon.

L O N D O N :

Printed for John Clarke, at the Bible and Quaker in the
Old Exchange: And Sold by Mr. Pugh and Mr. Jones
in Duncannon.

To the Honourable Sir
John Langham, Baronet,
High-SHERIFF of
the County of *Northamp-*
ton, for the Year 1704.

S I R,

TH E Honour you did me, in appointing
me this Piece of Service, does (without the
Consideration of all other Obligations you have laid
upon me) determine the Dedication of this Discourse
to your Self. To excuse the Printing of it, I
must tell the World, it was much desired, particu-
larly by a Person of Quality, a Relation of yours;
whom I could not deny, and from whom I have re-
ceived many Favours. But those Importunities re-
ceiv'd a further force, by the Ambition I had to
lay hold of this Opportunity to express my Grati-
tude to you, and to that Family from which you are
Descended, and to the remaining Branches to which
you are Allied. To this Family I owe, next to God,
in part my Being, many Encouragements in my
Education, the present Preferment I enjoy in the
Church,

Dedication.

Church, with other not inconsiderable Advantages. And therefore accept of this Acknowledgement as the best Return I am capable of making both to you and them. I do not propose to oblige you in the common way of Dedications; it will be no Service to you to give the World a Catalogue of your Virtues: For though I take you to be a great Friend of Truth, yet I think it will be even offensive to you when it is spoken in your own Praise. As to the Sermon here presented you, I wish it may be as well approved of when it is Read, as it seem'd to be well accepted of when it was Preach'd. And as it does endeavour to recommend these excellent Virtues which are the Glory of Kingdoms, If I may be so happy as to be Instrumental by this Attempt, to promote the Esteem and Practice of them, I shall have my End and Satisfaction, and shall not repent the exposing my self to publick Censure. My End is the publick Good, and as much as I can, the advancement of Virtue and pure Religion, and if I miss of this, my Satisfaction is that I design'd it: And I hope this Plea, and the Duty I owe you, will in some Measure excuse,

Sir,

Your most Affectionate,

Humble and Obliged

Servant,

John Pierce.

A N
ASSIZE-SERMON

PREACH'D AT

Northampton,

JULY the 26th, 1704.

Mr. Justice *Nevil*,
And Baron *Price*,
Sir *John Langham*, Baronet,
High-Sheriff.
Sir *Justinian Isham*, Baro-
net, Foreman of the
Grand Jury.

A N

ASSIZES

PREACHED AT

Northampton

JULY the 16th 1704

Mr. Justice Neale

Judges

And Baron Piers

Sir John Langbain, Baronet

High Sheriff

Sir Justinian Isham, Baro-

net, Foreman of the

Grand Jury

**A N
A S S I Z E
S E R M O N**

**PREACH'D AT
NORTHAMPTON,**

7 U L Y the 26th, 1704.

Psalm 85. 9, 10.

— That Glory may dwell in our Land:

**Mercy and Truth are met together, Righteous-
ness and Peace have Kissed each other.**

IT is the great Commendation and Pri-
vilege of our holy Religion; It is the
peculiar adorning Character of that
Wisdom which is from above, that it not
only gives us Rules, and Furnishes us with

B

Directi-

Directions which tend to the Spiritual and Eternal Welfare of Mankind ; but such as even regard our civil Comfort and promote our temporal Felicity too. It is this Institution of our Blessed Lord that recommends those Graces to us, which confer a Dignity upon that People and Kingdom where they abound ; they are the Splendor of Nations and the Glory of Empire.

It is Religion that teaches us to put on Righteousness as a Garment, and Judgment as a Robe and Diadem. And *that Glory may dwell in our Land, Mercy and Truth shall meet together, Righteousness and Peace shall Kiss each other.*

When Goodness and Fidelity, Justice and Concord with open Arms, Receive and Embrace each other like dear and ancient Friends ; then will our Land be Honourable and our Realm Happy.

It is this goodly Chain of excellent Graces which are the principal Ornaments of all Religion, whether Natural or Revealed, and which are the chief Supports of humane Government and Policy.

And therefore we find the wisest Statesmen, tho' they are never so immers'd in secu-

secular Affairs, and sway'd by their Worldly Interests, yet they do pay a great Deference to the Institutions of Religion: And they own that the divine Statutes do lay the surest Foundation of human Government: And that the Fear of the Almighty is the best Guide and Security of Subjection, and proposes the truest Measures of Obedience. In short, They must acknowledge that Religion does best teach Princes how to Rule, and Subjects to Obey.

This is for the Honour of the Christian Religion, of that Institution which will make a Land Glorious and a Nation happy.

It Teaches and Commands those Virtues of Mercy and Truth, of Righteousness and Peace, that they who do such Things shall Live and Prosper in them.

That Glory may dwell in our Land, Mercy and Truth are met together, Righteousness and Peace have Kissed each other. Which Words I think are so plain in themselves, that they need not any particular Descant or Examination.

Nor need I meddle with the Occasion upon which they were spoken.

I shall therefore speak of them in this Order,

First, I shall say something of the Nature of these Graces.

Secondly, Then shew their Tendency to promote the Dignity and Honour of Kingdoms.

Lastly, Conclude with a brief Exhortation to the practical Observance of them.

I. As to the Nature of these Virtues or Graces, I shall speak of them in the Order of my Text.

1. Of Mercy.
2. Of Truth.
3. Of Righteousness.
4. Of Peace.

First of Mercy, This is one of those excellent Virtues which our Religion teaches, and it is one of those Children of Wisdom which Recommends and Vindicates the Honour of its Parent, as it is said, *Wisdom is justify'd of her Children.* Mercy is one of the Attributes of God, it is one of the bright Rays of Divinity. By the practising of this Grace, we become like unto the Almighty, and imitate our heavenly Father; and that we may

may do so, our Saviour exhorts us thus,
*Be ye Merciful as your Father which is in
 Heaven is Merciful,* Luke 6. 36.

By Mercy we mean Charity in all the
 parts of it: It comprehends universal Good-
 ness, all Gentleness, Mildness and Cle-
 mency. These are the Virtues taught us
 in the Gospel; this is part of the Institu-
 tion of Christ: The Wisdom which is from
 above, is first Pure, and then Peaceable, Gen-
 tle, Easie to be intreated, full of Mercy and
 good Fruits.

Mercy was the great Business and Employ-
 ment of our Blessed Lord whilst he was
 here in the World; for he always went
 about doing Good; he was full of Labour
 and Travel, and condescended to any low
 Condition, mean and poor Company; that
 he might have an Opportunity to shew Mer-
 cy to the Souls and Bodies of Men.

He was Medicine to the Sick, Feet to the
 Lame, Eyes to the Blind, Comfort to the
 Mourning, Liberty to the Captive, and a
 Guide to them that were out of the Way.

Why was he a Companion to Publicans
 and Sinners, but that he might be a Physi-
 cian to their Bodies and a Friend to their Souls,
 in

in leading them the way to Heaven and Happiness. So that hence we learn that the Objects of Mercy are all the various Miseries incident unto human Life.

It is a Divine Grace sent down from Heaven to make the lower World Easier, and in some measure Happy. It is sent down to relieve our Grievs, to abate our abundant Calamities, and to remedy the Infirmitie we so much labour under here.

Our Miseries are in our Bodies, in our Souls and in our Estates.

And to every one of these Mercy stands like a Good and Guardian Angel, ready to administer Help and furnish out her necessary Supplies.

If she meets with a sick wounded Body, then like the good Samaritan, she pours in Wine and Oyl, takes Care of her afflicted Patient, and leaves him not till he is restored to his ancient Soundness.

If Mercy meets with a needy and forlorn Object, she does not turn away her Head, but considers his Case, studies how she may put him into a way to Live; and if Money be necessary for his present Subsistence, like

the charitable Widow, she will cast in her utmost Mite into the Treasury of the Poor.

If Mercy meet with those whose Minds are Ignorant and Understandings Dark ; with those that are Foolish and destitute of Knowledge ; we find Mercy then to take the Chair ; she even turns a *Gamaliel*, and to all her Scholars who are willing to sit at her Feet, she Reads the wholesome Lectures of good Literature and saving Wisdom.

In short, It is Mercy that Erects Schools for the Education of Children and Youth.

Hospitals for the Indigent that are Aged and Infirm.

Work-Houses for the Poor that are Healthy and Strong.

And Houses of Correction and Discipline for the Idle and Ungovernable.

And when Mercy sees good Laws abused, and Breaches made upon the Peace and Order of Societies ; Mercy can borrow the Sword of Justice, can Chastize the Unruly, and thinks it consistent with her own Tenderness to the publick Good, to Punish the Guilty.

She considers, the sparing those who are disturbers of the common Weal, is a mistaken Gentleness and a cruel Compassion.

And

And now what need I say any thing concerning the Tendency of this Grace towards the Honour of a People and the general Felicity of Mankind? I can only add, That it is such an illustrious Qualification, that those who will not Practise, may be forced to Commend; and as they will not be long from needing of it, will be glad to find its Benefits, and feel its Influence.

This Grace will make a Kingdom Happy, will Heal the Distempers, and Remedy the Wants of the Subject, and make all the Princes and Governors, whatever Names they bear, yet to be intituled by that of *Clement*.

This is the Nature of Mercy, and *that Glory may dwell in our Land*, let Mercy have its Sway and Flourish there.

Secondly, *The same may be said of the next Grace, which makes the other link of this Golden Chain, and that is Truth.*

When *Pilate* asked our Saviour, *What is Truth?* If he had Lived in this Age of ours, wherein Men generally Know more than they Practise, instead of asking, *What is Truth?* He might have said, *Where is it? Where art thou*

*thou Truth? And in what Corner dost thou Dwell?
Among what sort of Men? In what kind of Business
and Profession of Life? Is it with the flattering
Courtier? With the Trading Citizen? With the
Venturous Souldier? With the Covetous Country-
Man? With the disputing Divine, the subtile
Lawyer, or with the experimenting Physician?*

Yet Truth thou hast the Praise of all, and
dwellest with some of all Professions; and
thou bearest up the Pillars of every worthy
Art and Science!

Thou art the Support of Trade and Com-
merce: Thou makest up the Pleasure and Ad-
vantage of Conversation: Thou art the Ra-
tifier of Treaties and Alliances: Thou art the
Satisfaction and Reward of learned Searches
and industrious Enquiries. In short, Thou
art always the Honour, and it is the Corrup-
tion of Mankind, if thou art not always the
Safety of them that keep and hold thee fast.

Truth is the same with Honesty, and plain
Heartedness in our Dealing and Traffick;
and it always agrees with that which is Right
and Real. It is contrary to all Guile, Tricking and
Deceit: To all Lying and Falshood; than
which

which nothing is more Injurious to Society nor Dishonourable among Men.

Truth is a Debt (which like Love) we owe to every One: And whatever is a breach of Truth, is a scandalous Offence, whether it be in Word or in Deed; it redounds to the Reproach of him from whence it proceeds, and it is an Affront to whomsoever it is offer'd.

Men tender of their Honour, will not take the Lye; they who value their Honour, will not give it; and it would be well if none would speak it. Some Nations who have not received Christianity (to our Shame be it spoken) outdo us herein; for from their own Light, natural Sense and Conviction of the innate Excellency of this Virtue, they have such a Veneration for the Truth, and Preserve their Words and Promises so Sacred, that they esteem a Lyar as a Pest of Mankind, and Punish a Falshood equal with the greatest of Crimes.

But we are grown to that pass, that Men do not only allow themselves in falsifying their Words, but even their Oaths, which ought to be looked upon as the highest Sanction and Confirmation of the Truth. And a custo-

a customary Breach of this Religious Tye, is without question such a horrid Sin, for which a Land should Mourn.

For as Truth is the Glory, so Falshood and Perjury are the Reproach and Scandal of any People.

And here since our Laws and the Administrators of them, are pleased in all Cases of Equity and Determinations of Justice, in Debates and Quarrels betwixt contending Parties, since they are pleas'd to make so much use of Oaths; I had almost said too much (unless they were taken with more Seriousness and better Understood) Give me leave to say something before this Assembly, concerning the Nature and Obligation of Oaths, with relation to all Judicial Proceedings.

There is a Sect among us who deny the Lawfulness of all manner of Oaths, and they are indulged by our Government in their Humour more than any other Party of Men, and it may be more than they deserve; and yet not more than the Sweetness and Condescension of our Legislators are pleas'd to allow.

But however there is a Security taken from them, which tho' it abates of the Formality, yet not of the Force and Validity of an Oath:

For they are in the presence of God, and by invoking of his Name they are obliged to make a Declaration, that what they say, is *True*.

And if in this solemn manner they violate the Truth, the breach of such a Declaration is as bad as the breach of an Oath.

And if our ignorant People, who think there is nothing in an Oath but kissing the Book, were dealt with in this manner, it may be we should meet with more Truth from such a solemn and plain Protestation, than now we do after their being Sworn (may I say) in too slight and hasty a manner.

There are another sort of Persons it is no matter how little Commerce we have with them, and from whom we have no reason to flatter our selves with the expectation of Truth, and we may as well take their Words as their Oaths, for both are equally valuable as to us, since their Principles can allow them to be false, and their Religion teaches them to keep no Faith with Hereticks.

And this is sufficient of it self to vindicate our Laws from being severe, which exclude such from Succession and debar such from Offices of Trust.

There

There are another sort of Persons, who tho' they may speak Truth, yet they may be supposed to vary from it as they see occasion: These do not deny the use of Swearing, but abuse it to a Commonness and Prophaness. I wish these Men would learn one Piece of Religion of the very Heathens, who always thought that Divinity worthy never to be mention'd without Honour, whom they once thought worthy of Sacrifice.

But perhaps they Swear, that their Words may be taken more Notice of, and that they may be the sooner Credited: But will not be apt to make bold with the Truth, who dares make bold with his God?

Whereas as a Learned Person, Mr. *Boyl*, Observes, *The being known to make Conscience of an Oath, will gain your Words more Credit than Swearing a Thousand.* An Oath is like giving a Bond for what we say, and he has but little Reputation that must give such a Security for every Trifle he deals with.

But to return, tho' it is unlawful to use the Name of God in an unhallow'd dissolute manner, yet upon solemn Occasions, and when Authority calls us to it, it is lawful to appeal to God, and to take his Name to attest the
Truth.

Truth of what we say. For the Scripture allows an Oath to be taken for Confirmation, and to put an End to Strife, Hebrews 6. 16.

And thou shalt Swear the Lord Liveth in Truth, in Judgment and in Righteousness, Jeremiah 4. 2.

So that an Oath is a Sacred and Religious Action, wherein to the confirmation of something doubted, God is invoked as a Witness.

It is a Religious Act, because therein there is made an Appeal to God, and consequently an acknowledgment of him, his Power, Greatness and Authority, his Truth and Wisdom, his Ubiquity and Omniscience, and no less than all the Divine Perfections attributed to his Sovereign Majesty. For Men verily Swear by the Greater: They own him in this to be a transcendent Being far above all his Creatures, above all Principalities and Powers.

And in Swearing God is not only called in as a Witness of the Truth of what is Sworn, as he is the Author and Lover of Truth: But he is also appeal'd to as a Judge and an Avenger in case we deviate from the Truth and Swear a Lye and a Falshood, or that which is uncertain to the Person who takes the Oath.

For

For tho' the Matter of the Oath be a Thing doubted before Men with whom we Deal, yet it must be certain to him that Swears, otherwise he Swears at a venture ; and tho' it may happen to be Truth in it self, yet if he don't know it to be so, he is Perjured.

And Perjury we should look upon as the most detestable of Crimes : It is an Affront to Heaven, one of the highest Indignities and Provocations that can be offer'd to the God of Truth, and the supreme Governor of the World. And therefore in this Religious Act we cannot have too great an Awe, nor preserve too deep a Reverence.

We cannot take too great a Caution that we do not abuse that holy Name which we invoke ; that we do not call in that terrible Majesty who is Truth himself, to bear Testimony to a Lye, with an Abomination contrary to his very Nature.

And this as it is an Affront to God, so it is an Injury to our Neighbour ; we cannot impose upon Mankind more than in taking a false Oath. It is a very great Imposition and Abuse upon Magistrates before whom it is taken, it is the foulest Breach of common Justice and Equity,

quity, and an utter Violation of the most solemn Security and Tyes of Government.

Thus in the Oath of Assertion, which is what Witnesses take in the Courts of Judicature; when Persons are called to give in their Evidence, he that cares not what he Swears, but Swears just as his Passion, Prejudice, Interest or Malice may lead him, without any regard to Truth and Justice; such a one may Rob, Oppress and Murther all at once, and by this means many Men have been Swore out of their Liberties, Estates and Lives.

The like Mischiefs have attended in the Promisory Oath, which has been falsly taken.

Such is the Oath of Allegiance which we take to our Princes who sit upon the Throne: (and the Engagements we make to their Successors): The Oaths we take when we enter upon publick Functions, and Offices of Trust: The Oaths we take to maintain the Orders and preserve the Rights and Privileges of particular Societies and Corporations.

When there has not been Conscience made of falsifying these Oaths, Princes have been defeated of the Duty and Allegiance of their Subjects; publick Offices have been ill Managed and Betray'd, the Laws have suffer'd
Ship-

Shipwreck, and private Societies have been Bubbled of their Rights and Robb'd of their Privileges; and in short, the common Faith has been Broken and Violated.

What shall we say to such Authors of Mischiefs, to such Disturbers of the publick Weal? Doubtless he that is Guilty in this kind, ought to be reckon'd a common Pest and Nufance; he ought to be expell'd from human Commerce, to be avoided like a Savage or Poisonous Beast: He is a Hater of his Brother, and sometimes a Robber and a Murtherer too: Fines, Imprisonment and Pillory, are too light a Punishment for him. He, if he were permitted to Live, should have a Mark set upon him like *Cain*, driven from all Possessions, and become a despised Vagabond on the Face of the Earth.

And now I have spoken so largely in the defence of this excellent Grace of Truth, I think I need not add any thing to shew the Tendency and Influence it has to promote the Welfare, Happiness and Glory of Kingdoms: I need not shew in what a Prosperous Current our Laws would run in at Home, and what a Credit we should have with our Neighbours and Allies abroad: I need not tell you what an Advantage it would be to our publick and

private Trading ; how easily it would decide the Quarrels and Debates amongst our Selves, and what a rich store of all kind of Blessings would be showered down upon our Heads, by that God who is the Original, the Patron, and Friend of Truth.

And that Glory may Dwell in our Land, let Mercy and Truth meet together.

Thirdly, *The next Virtue to be consider'd as that which exalts the Glory of Kingdoms, is Righteousness.*

Righteousness and Peace have Kissed each other.

There is in Scripture a Threefold Account of the Word Righteousness.

I. Sometimes it is taken for Goodness, Religion and Virtue in general ; Comprehending universal Obedience, and all the Branches of Divine Grace and Wisdom ; And thus the ways of Righteousness are opposed to the ways of Iniquity and Sin ; and to this purpose we are told, *That Righteousness exalteth a Nation, but Sin is a Reproach to any People.*

II. Sometimes Righteousness signifies our Justification and Acceptance with God, and imports our Clearness or Freedom from Guilt, and consequently from Condemnation : And thus

thus Christ, who is the Purchaser and Procurer of this Privilege, is called, *The Lord our Righteousness.*

And the Apostle speaks of Faith by which we receive Christ, that Faith is imputed and reckon'd to us for Righteousness, and this is the Righteousness which is of God by Faith.

III. Righteousness is taken sometimes in a more strict and limited Sense, and then it signifies the single Grace of Justice and Equity.

That Virtue which consists in rendring to every one his due, and it is one of the especial Duties which God requires of us towards our Neighbour.

And this I take to be the acceptation of the Word Righteousness here in my Text: And so the Word Righteousness is taken in that Place.

The Righteous Lord loveth Righteousness and his Countenance will behold the Thing which is Just.

And so also, he will make thy Righteousness as clear as the Light, and thy just Dealing as the Noon Day.

Justice is a Grace of a very large Extent.

It respects our Duty to God, our Duty to our Prince who is his Vicegerent, and our Duty towards one another.

Justice toward God is Religion; the Fear, Love, Worship and Service that we pay to him.

This is that Justice whereby we render unto God the Things which are God's.

Justice towards our Prince, who is his Deputy and Vicegerent here on Earth, is Loyalty and Allegiance, and this Submission and Obédience, is that Justice whereby we render unto *Cæsar* the Things which are *Cæsar's*.

Justice towards our Neighbour, is the Virtue of rendering unto all their Dues.

Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour: Owe no Man any Thing, but Love one another, Rom. 13. 7, 8.

And this great moral Duty is agreeable to our blessed Saviour's binding Rule of perpetual Right and Equity.

All Things whatsoever ye would that Men should do unto you, do ye even so to them; for this is the Law and the Prophets, Mat. 7. 12. (i. e.) Supposing you should change Conditions, and you were in their Capacity, and they in yours, whatsoever you would have them do unto you in such a Condition, that ought you to do unto them in the same Case.

There would be no Fightings and Murthers, no Coufening or Cheating, no Thefts or Robberies,

beries, no Dismembring or Maiming one another, no Slighting, Contemning or Exasperating, no Treachery, Falseness, Undutifulness or Disobedience.

Superiors would be easie in Governing, and Inferiors would be faithful and ready in their Duty and Submission; Equals would be Kind and Loving to each other: This would make our Days happy, and our Times glorious: *Then would Glory Dwell in our Land, when Judgment shall run down as Waters, and Righteousness as a mighty Stream,* Amos 5. 24.

Fourthly, *But I pass on to the last Particular to be Discoursed of, That Virtue, which likewise as the rest, does tend to the Honour and Safety of Kingdoms, viz. Peace.*

Righteousness and Peace have Kissed each other: Have been Unanimous and Conspiring together to make us Great and Happy.

This is a Virtue so much insisted on by the Principles of the Christian Religion, that he must renounce his Religion that is willingly a breaker of it.

We are exhorted as much as lies in us, to *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord,* Heb. 12. 14.

Peace

Peace is the Daughter of Unity, and Unity does greatly add to the Strength and Reputation of a People.

It is opposite and contrary to Faction, Sedition and Separation; which weaken, expose and lay us open.

A Kingdom divided against it self cannot Stand:
A House divided is brought to Desolation.

And nothing can be so ruinous to a Church or State, as divided Councils in the one, and Schisms in the other.

A single Thread may soon be snapt in two, but the wise Man tells us, *A threefold Cord is not quickly broken,* Eccl. 4. 12: United force is always the strongest, and if one prevail against him, two shall withstand him: We are never more sensible of the Benefit of Society where there is Union, than when we are assaulted by a powerful Enemy.

And this Unity which is so much to be desired is the happy Parent of Peace: And this is the Blessing which Crowns all other Enjoyments. Private Peace in a Man's own Breast, What Joy and Comfort does it bring?

Peace in a Family how delightful is it? How amiable is that Dwelling where sweet Peace and Contentment reigns, and that is fill'd with Love and Quiet?

Peace

Peace in a Neighbourhood, where Jarrs and Janglings, Brawls and Contentions are banish'd thence, How Grateful and how Pleasant is it? It even makes up for the Badness of the Soil, or the Inconvenience of the Situation, or any other Imperfection that may attend the Place. The gentle Breath of Peace contrary, to other Calms, does not Putrifie, but Perfumes the Air, and renders it wholesome to the Inhabitants.

It makes their Minds easie, briskens and enlivens their natural Spirits, makes them Cheerful and Easie, perfectly Fanns their Blood, dispels all melancholy Vapours, and happily Influences the whole Mass of their Constitution.

And if private Peace is accompanied with so much Felicity, sure the publick Peace of States and Kingdoms can be no less useful and desirable.

Let us therefore do all things that shall make for Peace, for this will be our greatest Stay, our Strength and Ornament.

That Glory may Dwell in our Land, Righteousness and Peace must Embrace and Kiss each other.

Peace is the Language of the Gospel; it is one main Duty which the Christian Religion enjoins and recommends.

Peace was the Design of our Lord's coming into the World; it was the Fruit of his Death
and

and Purchase: It was the kind Farewel and Blessing which he left behind him, *My Peace I leave with You, My Peace I give unto You.*

And Peace is what we must all Study to Preserve, if we will approve our Selves to be his Disciples and Followers, and if we will hold true to the Engagements of our Holy Profession.

And we in particular, whose Happiness it is to be Members of this our Excellent Church; Let us not by being foolish Sons, become the Heaviness of our Mother; but by the Holiness of our Lives, and the Exemplariness of our Virtues, especially these of Mercy and Truth, of Righteousness and Peace, let us Reward her Travel and make her glad.

In short, let us Pray for and endeavour the Prosperity of *Jerusalem*, and let this be the Matter of our Prayers and Endeavours, That Peace may be within her Walls, and Righteousness within her Palaces.

Which God of his infinite Mercy Grant for the Sake of Jesus Christ, to whom with the Father and Blessed Spirit, be the Kingdom, Power and Glory for Ever. Amen.

Now the Peace of God which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord, and the Blessing of God Almighty the Father, and the Holy Ghost, be with You and remain with You.

F I N I S

